

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 147.

The Principles of Nature.

THE LAW OF SPIRITUAL AFFINITY.*

BY R. H. BROWN.

One of the greatest objections made to the Harmonical Philosophy is, that it does not provide a sufficient punishment for sin. It is affirmed that we make all happy without distinction of character, and place the good and the bad alike in heaven, thus removing the incentives to a pure and holy life, and destroying the force of the moral law by depriving it of its penalty. This is indeed a grave objection, and were it founded in fact, would be sufficient to overthrow our whole system of philosophy. But fortunately for the Spiritualist, this objection is not founded in fact, and like most others, arises from ignorance of what the teachings of the Harmonical Philosophy are. The world has been so long habituated to the old standards of thought, it is not strange that a system of philosophy so new, and so much opposed to all previous notions, should be misunderstood by the candid investigator, as well as misrepresented by its opponents. The intention of this lecture is to give a full and simple exposition of the teachings of the Harmonical Philosophy upon the subject of sin and its punishment, virtue and its reward. It is true that we reject the monstrous and unnatural dogma of an eternal hell of fire, at which the enslaved mind has so long trembled; but at the same time we vindicate Nature, who has affixed a proper and sufficient penalty to each of her laws. Our whole system of rewards and punishments, both in this world and all others, is founded upon the immutable laws of the universe. We affirm that the reward which follows virtue, and the punishment which comes after sin, do not flow from the direct action of the enraged or propitiated mind of Deity, but that they stand, each to its antecedent, in the relation of cause and effect. We also believe that when the cause is removed, the effect ceases, and therefore when sin ceases, pain and sorrow will be no more.

In order to sustain what has been affirmed, let us refer to Nature, that great revelation of God to man, whose divine authority and infallible truth have never yet been questioned. That every atom of matter in the universe is attracted to every other atom, by a force which is inversely as the square of the distance, has been demonstrated by science. This is the law of Newtonian gravitation or MATERIAL AFFINITY. That an analogous law existed in the spiritual universe sustaining and controlling the spiritual spheres, had long been dimly suspected; but it was reserved for the Harmonical Philosophy to demonstrate the fact, and to apply the great law of spiritual affinity to the elucidation of the secrets of the spiritual universe.

When Newton demonstrated and proclaimed the law of material affinity, a flood of light was poured upon the philosophy of the physical universe, the brilliant rays of a new and majestic truth lit up the distant realms of space, and gave to man new and sublime views of the wisdom and power of his heavenly Father. The illumination which has sprung from the discovery of the great law of spiritual affinity, has equalled if not surpassed that which followed the announcement of the law of material affinity. It was the key which unlocked the mighty secrets of the spiritual universe, the lost link which restored the harmony between the moral and physical worlds. We see no longer "through a glass darkly," but the eye of faith, guided by reason and science, clearly beholds the wide realms of the spiritual worlds illuminated by the arisen sun of Truth.

The law of spiritual affinity may be enunciated as follows: *Every spirit in the universe is attracted to, or repelled from, every other spirit, as their state, intellectual and moral, are alike or unlike.*

Does this law exist? We can only answer this question by a reference to Nature and experience, and it needs but one candid glance at either to convince the mind. Why is it when you are in the presence of certain persons that the moments fly swiftly by, laden with peace and contentment? When the hour of parting surprises you in the midst of your social enjoyments, with slow and reluctant steps you tear yourself away, and look forward with impatience to the time when, meeting again, you may once more mingle your souls in friendship and love. Why, when in the presence of certain other persons, is it that you ever feel ill at ease? All the acts of politeness, and even acts of real kindness, are lavished in vain; each moment spent in their presence is painful, and you feel that even solitude is to be preferred to such companionship. At the earliest opportunity you fly from them, and even though it be against your interest, and reason seeks in vain for a sufficient cause for your aversion, in their appearance or character, you ever avoid and shun them.

Why this contrast? Is it not because in the one case there is an affinity of soul which draws you toward, and in the other a want of affinity which repels you from?

Look about you. If you but look beneath the surface of society, does not the heterogeneous mass of individualities which compose it seem to possess order and form, and may not some rude outlines of various spheres and circles be de-

tected? Is there not perceptible a sort of grouping together of large numbers of similarly constituted minds into one cluster; and does not every man who is free to follow his attractions, find himself unconsciously drawn into certain of these clusters, while he is at the same time repelled from others? Does the Spiritualist find his happiness amid the bigots of the old theology? Does the poet or the musician join the mathematician in his abstractions? Do the benevolent associate with the miserly, or does the pure-hearted Harmonian man select his companions from among the number of the undeveloped and sensual? How shall we account for these things without admitting the existence of a law which produces them, a principle resident in our souls to which they may be referred? Without further comment on this point, we will now assume the existence of this law of spiritual affinity. The next point to be considered is, whether it is a universal law or not, and whether it continues to control the mind after it escapes from the form, or ceases its operations at the death of the body. If the law of spiritual affinity is not a universal law, it presents the strange spectacle of being the only known law of Nature which is not universal. The law of gravitation, or material affinity, is found alike to control the earth, all the planets and their satellites, the eccentric comet and the binary and tertiary systems of revolving stars which, existing far beyond the Milky Way, are revealed to us by the telescope alone. The light which comes to us from the sun, the moon, and the fixed stars has been found to be of the same nature, composed of the same parts, and governed by the same laws of refraction and reflection. In brief, there is not one of the known laws of Nature which science has not demonstrated universal. May we not, therefore, with reason conclude that the law of spiritual affinity is also universal? If it be universal, then it follows as a necessary consequence that it extends its operation into the spiritual spheres, above and beyond the earth, or rudimental sphere, and continues to act upon mind after its escape from the form. That this is so, may be plainly shown by other considerations. No one will deny that the laws which govern mind are necessary to its existence as mind, for in fact the laws of mind are the very principles which constitute it mind. From this it follows, that mind can not cease to be governed by its appropriate and inherent laws without ceasing to be mind. But mind is immortal, and preserves its identity as mind when it leaves the form, and forever; therefore the demonstration is perfect, that the laws which govern mind here, will continue to govern it through all eternity and all worlds; so that if the law of spiritual affinity exists at all, it exists as a universal law, and will continue to control the mind after its escape from the form. We have now established two points: First—there is a law of spiritual affinity, which may be designated as follows: *Every spirit in the universe is attracted to, or repelled from, every other spirit, directly as their state, intellectual and moral, are alike or unlike.* Second—this law is universal, and will continue to control the mind after it has escaped from the form, and forever. It will be observed that the enumeration which has been given of the laws of spiritual affinity, also includes a law of spiritual repulsion. There is no contradiction in this, for it will be seen that repulsion is but the effect of opposite attractions. In other words, if two things are attracted in opposite directions, they may be said to repel each other.

Repulsion has no existence as an actual force; it is but a negative, just as cold is a negative of heat. I am impressed to believe this, because there is nothing in being which will ever be annihilated. All things are approaching a state of absolute unity, and if repulsion exists as an actual force, it must be annihilated before that unity can be reached; therefore I am impressed to believe that repulsion is a negative only, the result of two things being attracted in opposite directions, under which circumstances they may be said to repel each other. To proceed, let us now attempt, by the light afforded by a knowledge of the great law of spiritual affinity, to obtain some rational ideas of the world beyond the grave. We have now reached a branch of the inquiry too vast and important to be fully treated of in one lecture, and many interesting and useful considerations which will naturally arise, must be deferred to some future occasion. At present the attempt will be confined to the presentation of the main outlines only. It is necessary for you to understand at the outset that the law of spiritual affinity acts with almost unobstructed force when the mind escapes from the form. The soul is then no longer clogged by a gross and material organization. It is set at liberty, and follows its attractions unobstructed. The man who has lived a pure and holy life is at once attracted to those spheres where the pure and holy live, there to enjoy the pleasure which springs from the practice of virtue and the society of the good; and he who departs stained with crime and hardened by selfishness, is drawn by an irresistible power down to the lower spheres, which are inhabited by those who resemble himself, where inharmonious and discordant relations surround him, and the pangs of a guilty conscience follow him. It is the great law of spiritual affinity, which, like an angel, will mount with you to heaven, or like a demon drag you down to hell.

Truth is sometimes best shown by a simple illustration. Let us take a vessel of glass, and put into it earth, water, and oil. Cork it and shake these different substances violently together. The dark discolored mixture which is thus produced will be no poor illustration of the manner in which the good and the bad are mingled together in this world. Let us now stand the mixture aside, and allow it to remain at rest. In a short space of time the law of material affinity resident in the atoms will begin to separate and arrange the various elements. The earth will sink to the bottom, the water will rise above it, and the oil will float upon the surface of the whole. From this you may gain some faint idea of the manner in which the law of spiritual affinity forms and sustains the spiritual spheres, separates and divides the good from the bad, and draws each soul that escapes from the form to its own proper place. It is the law of spiritual affinity which keeps the whole spiritual universe in order, and renders it impossible for any spirit to escape from its proper sphere—as well might a planet desert its orbit while the law of gravitation still continues in force. Neither heaven nor hell need any bars, bolts, or doors, nor is there any need, as the old Theology seems to imply, of a band of angelic constables to keep souls in their proper places. On the contrary, every thing is controlled by fixed laws, and follows in the relation of cause and effect. How much more beautiful and philosophical is this than the idea of a book of accounts with a debtor and creditor side kept by the recording angel, or clerk of the court, a judge, and a judgment seat—an idea which, like most of the ideas of the old Theology, instead of being founded on nature and reason, is derived solely from the clumsy institutions of men.

Having thus attempted to show by the light of reason and intuition how the law of spiritual affinity produces, sustains, and controls the spiritual spheres, let us now devote a short space to the consideration of the nature of those spheres. The Spirits teach that there are seven spheres immediately beyond the earth, or rudimental sphere. They also teach that each particular sphere is a heaven to the spheres below it, and a hell to the spheres above it, so that, as far as locality is concerned, heaven and hell are comparative terms. Heaven may be defined as any degree of happiness, greater or less, which flows from the practice of virtue and the possession of purity; and hell as any degree of suffering, greater or less, which springs from the violation of God's laws, spiritual or physical. *Heaven and hell are therefore a condition of the soul.* Any soul who suffers in a greater or less degree on account of sin, is in hell, and any soul who feels happiness, as the result of good actions, though it be but one brief thrill of joy, is for the time being in heaven. This happiness is not bestowed as a reward by the direct action of the propitiated mind of Deity. It is an effect, and virtue and purity are its causes. He who is virtuous not only deserves heaven, but he has a right to it; by doing good he has evolved the cause, and the effect, which is heaven or happiness, must follow. Neither does God punish the sinner for his sins. The sinner punishes himself. He too has evolved a cause, and the suffering which follows is but the effect of that cause, which is sin. He who is impure and selfish can no more prevent suffering than a stone can prevent itself from falling to the earth.

Nor can God, by a redemption, or any other means, turn aside from him the punishment, without suspending the universal laws of Nature. Every thing is but the result of cause and effect, and when the cause is evolved the effect must follow. God has given us reason, that we may study the laws of cause and effect, and thus escape hell and reach heaven. The Harmonical Philosophy also teaches that hell, or the state of suffering in the soul produced by sin, is not eternal in duration. Sin is the cause, and hell or suffering is the effect. Now by all known and established rules of logic and experience, it is plain that when the cause is removed the effect must cease. We therefore affirm, that no soul can remain eternally unhappy (or in hell) unless it remains eternally sinful and impure; nor would it be just for God to continue to punish his children after they cease to be sinful and disobedient; and let me ask any candid mind what evidence there is in either heaven or earth that the soul sinful at death must remain sinful forever? If there is no such evidence, what evidence is there of an eternal hell, for the proposition can not be overthrown, that unless the soul remain eternally sinful, it can not remain eternally unhappy (or in hell), for there can be no effect without a cause. To assert that sin is not the cause of the suffering which follows it, is to assert that God torments the sinner gratuitously, which is an absurdity, as well as blasphemy. If, then, at any time during eternity the cause is removed, the effect must cease, and the sinner become happy, because he becomes virtuous. Those who advocate the doctrine of eternal hell tell us that the soul is a free agent, and has the power to choose between good and evil, virtue and sin; now unless the soul ceases to be a free agent at death, it must retain that power forever. Therefore throughout all eternity the soul must possess the power to repent, reform, and become virtuous; and who is there to prevent the free exercise of this power? Will God do it? That would be depriving the soul of its free agency, which the advocates of hell eternal assert it never

loses, and they are right in that, for if the soul is a free agent, it can never lose its free agency without being annihilated. What reason can God possess (and the All-wise Creator does nothing without a sufficient reason) for preventing a soul's becoming pure and holy should it desire so to do? We are assured that God delights in holiness. What purpose could he then have for such an exercise of power, unless it were for the express purpose of inflicting torments? Suppose that the dogma of an eternal local hell of fire is true, does any one believe that the souls who inhabit that awful realm remain there voluntarily, or does any one doubt that if by repentance and reform they could escape, they would embrace the opportunity with joy? How, then, shall we reconcile the Divine justice with the idea of an eternal hell? Virtue and purity are the cause of happiness, and happiness is an effect which must follow them. This is the already-known, felt, and understood law of the universe; both the reason and experience of every man will affirm it. It is then asserted, that should the lost one repent and become pure and holy, God could not prevent his also becoming happy without first sweeping out of being the laws which he has ordained, thus exercising an arbitrary and tyrannical power for the mere purpose of perpetuating misery. Look at this subject as we will, it is impossible to reconcile the dogma of an eternal hell with the known laws of Nature and the acknowledged character of God. Again, every soul is an emanation from God, and hath a part of God in it; to assert its eternal and total depravity is therefore to assert the corruptibility of the Divine essence itself, which is no better than blasphemy.

But not to dwell too long on a single point, let us now inquire into the nature of the happiness of heaven, and of that suffering which is the punishment of sin. Man has ever pictured his heaven out of the selfish desires of his own heart. The poor Indian who delights in the chase, and whose home is in the wild wilderness, believes that heaven is a vast and fertile plain, and looks hopefully forward to the time when, released from the toils and sorrows of life, he shall roam in peace the "happy hunting-grounds." The Oriental voluptuary has transported his harem to heaven. The Christians, who are a commercial people, and make wealth their chief pursuit, believe that heaven is a city where all things glitter with gold. The streets walked by the ransomed are paved with gold; a golden crown rests upon the brow of the saint, and a harp of gold is in his hand. Alas! what a melancholy satire upon our ruling passion as a people is our popular idea of heaven! The main ideas of most nations in relation to hell, on the contrary, are much alike. The Greek, the Roman, the Indian and Hindoo, the Chinese, the ancient Mexican, the Persians, Jews, and Christians, all proclaim that hell is a place of torment by fire. It is a lake of fire, says the Bible, a lake of fire and brimstone which burneth forever and forever. The torment which is produced by burning the flesh has been in all ages and by all nations justly considered as the worst form of physical suffering; hence fire has been so universally fixed upon as the agent which our Father in Heaven employs to torture his children. Those who advocate physical pleasures in heaven and physical torments in hell, seem to forget that man is a spirit, which, when escaped from these gross forms, must regard silver and gold as dross, and all physical joys with utter contempt—laugh fire and brimstone to scorn. A spirit can only enjoy spiritual pleasures, and fears no torments but those of a spiritual nature. Heaven is the harmonious action of all the high and noble faculties of the soul. It is the exercise of love, the practice of virtue, the possession of purity, and the inexpressible spiritual joy which flows from them. Hell is the bitter, burning pangs of a guilty conscience, and the sense of self-degradation and self-loathing which flows from impurity and the violation of the laws of our being—a degree of suffering which as far exceeds any physical torture as mental agony exceeds in terror mere bodily pain. Such, in brief, are the teachings of the Harmonical Philosophy, and it is confidently believed that no one can candidly investigate them without being struck with their truth and beauty, their superiority to the dogmas of the old Theology, and their peculiar fitness to the nature of man. Those who still cling to the teachings of the priests are invited to come and reason with us, and by a reference to nature and experience see which is the better doctrine. It is true that they have forbidden us to reason upon these things, but we might as well be told not to eat as not to reason. God has given us an organ curiously and skillfully designed for digestion, as well as an appetite for food, which at regular intervals prompts us to partake of nourishment; hence it is correctly inferred, that God intended us to eat. The same benevolent Parent has given us reason also, the choicest of his gifts, a divine faculty which ever and instinctively prompts us to investigate his laws and character; may we not, therefore, with the same justness, conclude that God intended that we should reason? It is in vain that brother priests tell us not to reason; we appeal from him to a higher Power, who has commanded us to reason freely upon all subjects. Do not fear then to reason, for by so doing you are obeying the laws of your being; and as a reward you will not only enjoy that pure pleasure which flows from the spontaneous and harmonious

action of your higher faculties, but light and knowledge shall be granted unto you. It is true that when you begin to reason you will also begin to doubt; but fear not, for no man ever arrived at truth without first being a doubter. It is an honest doubt, which, like a good angel, will conduct you safely into the spacious temple of Truth. Therefore doubt on, and faint not in your investigation, until you have found peace in the possession of a faith which, being founded upon the granite rocks of right reason, instead of the shifting quicksands of imagination or prejudice, can not be overthrown.

What has been said to-day has been said in obedience to a strong impression that it should be said. That many of the ideas advanced are the result of spiritual impression is at least probable, but whether that be so or not is of no particular consequence. A thing is no more true because a spirit out of the form says it, than it is because a Spirit in the form says it, for things are either true or false in and of themselves, independent of the source from whence they come. A positive error can never be converted into a positive truth. An error would be none the less an error because God spoke it, were he capable of speaking error. Were there such a being as the fabled Apollyon of the old Theology, a truth from his lips would be none the less a truth, though it did come from him who has been called the "father of lies." It is not expected, therefore, that any one will accept a single idea which has been advanced, unless it accord with his own reason and experience. We lay no claim to authority. The Spiritualist needs no sacred desk whose time-honored and oracular divinity stamps his teachings as infallible.

Infallibility belongs to the priests; they have laid exclusive claim to it. Let them enjoy that claim alone—we have no desire to share it with them. Therefore when this lecture is concluded, if your reason does not rise up and say Amen to it, why, let it pass by you as the idle wind which you respect not.

BUCHANAN'S NEUROLOGY.

To any one desirous of studying man in his intellectual and physical constitutions, from a standpoint where we are not enveloped by the misty hypotheses of enthusiasts, or chilled by the cold sophistry of the materialist, any new science which promises to lead us by the clear lamp of philosophical experiment on our upward way is a matter of great interest. It is because we only appreciate in a reformer those qualities which are in our own minds the most prominent, that we see but feebly the extent of his discovery in spheres where we have not wandered; and it is only when we have followed him through his experiments or theories with the single aim of getting at the truth, that we are qualified to act as judges. The sensible mind abhors that species of legislation which decides on the merits of a new idea after examining it but on one side.

There is no work as yet issued from your press which has given the writer such a lively satisfaction as the "Outlines of Lectures on Anthropology," by Prof. Buchanan; and this because it affords a clear, concise, and beautiful solution to very many modes of action among men. It holds up before me a magic glass in which I see reflected a beautiful image of Humanity; and into the cold and lifeless parts of the human frame it infuses the life of an exact science. It enables me to read my brother man, as angels talk together, to see on his external parts the impress of the living soul, and trusting not to specious words or hollow protestations, to read upon his face and form, in writing from the hand of God, his secret character.

I know many will say that "though Dr. Buchanan may have some truth in his system, yet he is bewildered by undemonstrable theories; his foundation may be truth, but the gorgeous temple surmounting it surpasses in fictitious splendor the fairy palace of Aladdin." To such minds I would say: You are on a platform where you can only appreciate a limited amount of this new truth; and if you will but clear the film from your eyes, and boldly follow in this voyage of discovery, the chimeras will seem less and less aeriform as you approach it; and as it emerges from the mist, the truth stands out before you in all its freshness and beauty.

Who of our readers has not heard of, or seen experiments in, Psychometry—that wonderful science which enables us to draw from an autograph, held in the hand or against the forehead, the character of the author? There are many who nevertheless have never indulged in thoughts concerning the philosophy of this truth, and to such a few explanatory remarks may not come amiss.

It is a fact sufficiently demonstrated by the experiments of Reichenbach and Buchanan, that salivation may be produced in impressible persons by holding a globule of mercury in the palm of the hand. And Buchanan has found in this singular impressibility a means of testing the properties of all the medicinal and chemical substances in use among us. An individual of the requisite degree of susceptibility will distinguish with unerring certainty the nature of the substances held by him, even though enveloped in paper; nay, more: this power of analysis does not stop with the world of matter, for the emanations from the active brain, stamped on the paper in the process of writing, are to all eternity (or so long as the fibers of

* Spoken at Concert Hall, before the Spiritualists of Detroit, June 11th, 1854.

the paper hold together) as potent in their action upon the psychometer's brain as the chemical or drug. Now how is this? Why, it simply goes to prove that mind is material, and that when it is active it is constantly throwing off its particles of matter, some into the atmosphere, some conveyed along the rosy nerves, to be deposited as so much nerve-matter on the paper. It is by reason of this that a dog is enabled to trace his master's footprints though crossed by many others. If there were not an actual deposit in that track, of matter peculiar to his master, which he has become acquainted with by association, how, I ask, in the name of common sense, could he tell that from a hundred other footmarks? Is any one so foolish as to suppose that there is a difference in the smell of these? So you see you are offered a solution of the fact, that we sometimes conceive a sudden liking or dislike for a person we meet with for the first time; for our minds giving forth their emanations, these stretch forth like the feelers of an animal, and at once experience either pleasure or pain on coming in contact with the sphere of the stranger, just as he is like or dislike ourselves for better or for worse. 'This will also show you why clairvoyants tell us, that our heads and bodies are surrounded by a sphere of light, and as the mind is more or less actively and intellectually engaged, the scintillations are more or less brilliant. Perhaps this will tell you how Spirits are enabled to collect sufficient phosphorus to make their odic lights.

Again, as to the sympathy between the brain and body, and the mutual action of one upon the other. Buchanan proves by experiment that each function of the body is controlled by an appropriate organ of the head. For by exciting in an impressive person the different regions, he produces an action of the brain as a whole, lungs, heart, stomach, liver, or any abdominal function. He will thus produce either an entire vacancy of mind, suffocation, palpitation of the heart, intense hunger and fierce thirst, or oppressive melancholy. These are not falsehoods; they have been demonstrated by him beyond cavil a thousand times. And as to his system of Phrenology, I learn from those who have been practical head-readers for years, that where the Gallian system has woefully failed, his system fills up a great hiatus and bridges a chasm. He explains the anomaly of a man's giving freely his money, but lacking that benevolence—more precious far—the bestowal of kind acts. He shows how a man may have a large Organ of Order, and yet be totally wanting in system, and the reverse; so that if a mechanic, he will leave his shop in most complete disorder, and yet be able to lay his hand on any tool even in the dark. He shows how a man may be a true Christian, and yet be possessed of a religion that keeps him out of the bosom of the Church.

Religion he places on the highest portion of the brain, as a sort of window through which the soul may look up to its Divine Father, and through which the carrier-doves from that Spirit-land may bring their beautiful messages of love, while Reverence is on the side-head, its lower portion running into Servility, making its possessor bow submissively to established creeds, and despotic governments either political or religious. If facts do not belie themselves, the American nation must have, as a nation, more Religion than Reverence.

And his system frees "the love of offspring, Philoprogenitiveness, from its unpleasant association with a group of malignant organs, where Jasper Spurzheim and Combe had cast it, like some Daniel, into a den of lions. It is quite impossible to exercise any one organ without at the same time exciting more or less those immediately adjacent to it, and thus, as Buchanan says: "The faculty of Love to our children, one of the noblest attributes of Humanity, could not fail, when active, to arouse a host of malevolent and criminal neighbors." (I do not give his exact words, but their sense.)

Any one can recognize at a glance the difference between one who has given full sway to his animal instincts, and one who has lived a calm and virtuous life; and we notice in the body a change from delicacy of proportion to grossness, as the mind of one naturally good is degraded to a sensual plane by the pressure of evil associations.

He also knows why "a reformed rake will make sometimes the best husband," why the reformed drunkard becomes an enthusiast in the cause of Temperance, and the brother who has lived until the autumn of life an infidel, will look upon the divine religion of Jesus as his only hope for future happiness. And in this way, when any organ has been over-excited, it follows the immutable law, that action and re-action are equal. Nature is constantly aiming to establish an equilibrium between the two extremes, and it is because of this, that some of us will rush into Spiritualism mad with enthusiasm, and having got a little truth, commence the erection of noble aerial castles, that, under the sun of experience and common sense, disappear like frost-work on our window-panes.

To enumerate one-tenth of the information we can gather from this work, would require more time and space than your toleration or my leisure would afford. Each must read for him self, and I think I am making no great departure from the truth when I say, that every one will arise from its perusal with a feeling that he has derived real benefit therefrom. Though the mind may be intoxicated by the poetic melody from Harris' lyre, and the ethical productions of some other Spiritualist authors, there are none who offer such substantial soul-food as Buchanan. Sweets of the most exquisite nature will pall the taste by too frequent repetition; the foaming nectar from the Champagne grape will bewilder our reason and destroy our health, if too much indulged in; but we need substantial food to build our body day by day.

As to those who will reject this new system of Anthropology, I will make for them a free translation of a remark of Saintine in his "Piccola": "He wrote another work, with which the sages made their sport because of envy; and the rabble from their ignorance."

AMHERST.

IMMORTALITY.

The forms we love resolve to dust.
"Not so," I heard an Angel cry:
"The Spirit lives eternally,
They who in Sovereign Goodness trust,
More real live, more real are,
Than earth or heaven, than sun or star."
"New plumage finds the moulting dove,
It morns not though its feathers fall.
The dead, in their celestial hall,
Are clothed in splendors from above.
Their dust hath fallen, and they shine
Attired in light from Love Divine."
"Give up thy cloak of outer clay
If Duty calls in flaming fire.
God gives to thee divine attire
In gladness for garments of decay.
Who would not drop the beggar's gown
For kingly robe and kingly crown?"

NOTES.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, FEBRUARY 24, 1855.

SPIRITUAL MASS MEETING.

IMMENSE GATHERING AT THE TABERNACLE!

The friends of Spiritualism in this city and vicinity assembled at the Broadway Tabernacle on Friday evening, the 16th inst., to the number of nearly 4,000 persons. It had been previously announced that Rev. T. L. Harris would deliver his last discourse previous to his departure for the South, and also that ex-Governor Tallmadge and Judge Edmonds would be present and address the public on the occasion. The weather was not very propitious, and the streets were still in a bad condition, owing to the recent storms; but the interest awakened was so intense and so widely diffused, that the elements opposed no obstacle to the success of the meeting. Long before the hour arrived for the exercises to commence the multitudes began to assemble, and when the speakers ascended the platform every seat was occupied, and the vast area including the spacious galleries, aisles, and spaces about the walls above and below, were densely crowded. Many persons have vainly imagined that the so-called "seven days' wonder" had departed—the papers said so—but the audience at the Tabernacle was a startling revelation to all such visionary mortals of the fact that Spiritualism is a power in the land against which all human devices and mortal opposition are utterly unavailing. It is now apparent to all that this great Truth has taken a deep and everlasting hold on the minds and hearts of thousands of our best citizens. So noiselessly has it made its way in this community, that very few persons, even among the believers, were prepared to witness such a demonstration. As the eye of the silent spectator wandered over the sea of upturned faces, and his heart felt the impulse from the restless tide of feeling and thought among the people, he was filled with profound astonishment. Moreover, when we remembered that only three years since the friends of this cause were generally denounced as fools and impostors, we could not resist the conviction that the presence of the Divine Providence is clearly revealed in the great Spiritual Reformation of the nineteenth century.

We have no space for further comments of our own, but our reporter has furnished a full and faithful record of all that occurred on the occasion, which will be read with intense interest and unqualified pleasure.

The hour for the commencement of the exercises having arrived, S. B. Brittan came forward and apologized for the absence of the gentleman who had been engaged to preside at the organ. The choir then chanted, "How Beautiful on the Mountains," etc., which was rendered in a beautiful and effective manner. A sublime invocation was then offered by Mr. Harris, after which Mr. Brittan introduced Hon. N. P. Tallmadge, who addressed the audience as follows:

LADIES AND GENTLEMEN: It is with the greatest reluctance that I undertake to say a word this evening upon the subject of Spiritualism; not a reluctance to speak upon the subject, but because my time is necessarily so limited that I can neither do justice to the subject nor to myself. It is, therefore, proposed merely to make some preliminary remarks as preceding the gentleman to whom the duty of addressing you is especially assigned; and these remarks must, of course, be very desultory. The subject of Spiritualism has not been understood by a large portion of the community. There are two reasons, perhaps, why it has not been wholly understood, and why so many prejudices exist against it. The first is the course taken by the public press in not presenting the facts connected with it to the public mind. I do not, however, say this for the purpose of casting censure upon the press, but merely to express my own regrets. The conductors of the press have had reasons satisfactory to themselves for withholding this information. Facts have been developed, in the course of the investigation of Spiritualism, of the most astounding character. They have exhibited phenomena the most extraordinary in the history of the world, and whether it be spiritual or philosophical, it is worthy the investigation of every practical and intelligent mind. The time will come—and I predict that that time is not far distant—when the conductors of the public press will feel and know that their course has not been a correct one, although they believed it to be such; but they will feel the truth of what I say on this occasion.

There is another reason why Spiritualism has not been understood—why the prejudices of the public mind have been so wrought upon—it is because it has been denounced from the sacred desk also, and denounced by those who have acknowledged they never investigated the subject, who profess to know nothing about it, and who still have undertaken to give what they call light in regard to it. Now, I undertake to say that these spiritual manifestations are in accordance with the Bible—that the Bible proves the manifestations, and the manifestations prove the Bible. I therefore maintain in all this the truths of the Scripture, although they have been ignored and denounced by many.

As I remarked, I will not occupy more than a few minutes, and it is not my wish or intention to go into a formal investigation of the subject. If I had one or two evenings I would be enabled to do that justice to it which I find it impossible to do now. I merely intend on this occasion, during the few minutes allotted me, to read one or two communications on this subject. The first purports to be given, through the rappings and tipplings, and is signed "John the Beloved," and you will find what is put forth in it to be worthy of serious consideration, and of the source from whence it came. It was made to a select circle of the most intelligent and influential ladies and gentlemen—a circle composed of those described in the communication—and through a medium of the highest character and respectability—the wife of a Methodist clergyman. I took down the communication myself, letter by letter, as it was given through the tipplings of the table:

As an assembly of wise men from the East and from the West, and the North and the South, lawyers and doctors, judges, and governors, and divines, are met to try the Spirits! Beloved, ye do well. Ye are instructed from the great Book of Books, even the Book of God, thus to proceed. Beloved, if all Spirits were evil, or if all Spirits were good, this trial would be useless. By their fruits ye shall know them. Beloved, can the leopard change his spots or the Ethiopian his skin? When the Spirit leaves the earthly form for a spiritual, the Spirit is the same, but in a new temple. My little children, ye have the privilege to make that new mansion an abode of happiness or misery. Beloved, ye have been truly instructed that every thought, word, and action is registered in heaven, even in the house to which ye go. When ye meet the deeds done in the body ye will know them. They will cause you unutterable bliss or unutterable woe. My little children, be instructed by one who loves you. Serve God with singleness of heart. Be a friend to the race for which Jesus died.

JOHN THE BELOVED.

And here is another, claiming John T. Howard as its author. My mission, both in my physical and spiritual form, has ever been, and still is, to ameliorate the condition of the human race. I have penetrated the darkest abodes of vice in every clime, and dropped the seed which sprung up to reform and repentance. I have visited the cell of the maniac, and calmed the troubled spirit, and led forth the sparkling gem to glow and expand in the sunlight of freedom—to attract and be attracted. I have looked upon the poor slave in his chains and degra-

dation. I have inspired his sinking soul with hope, and taught to re- volve not when reviled, but to look forward to that great day when color shall be lost in brilliancy. I have sat in the councils with the framers of human laws. I have expanded their views and softened the rigor of their spirit, and infused into their souls the spirit of liberty. My zeal will never flag, neither will my spirit weary nor my labor cease until angels shall look down from their bright abodes upon this darkened sphere, and behold reflected, as from the face of a polished mirror, the image of the Most High from every heart of every son of man.

JOHN HOWARD.

The following piece of poetry was communicated through a young lady not more than fourteen years of age. I give it to you as a specimen, and I undertake to say that it will stand alongside of Key's "Star Spangled Banner."

Here the speaker read the following poem:

OUR NATIONAL ENSEMBL.

Flag of the planet gems!
Whose sapphire-circled diadems
Stad ev'ry sea, and shore, and sky—
Oh! can thy children gaze
Upon thy silver blaze,
Nor kindle at thy rays,
Which led the brave of old to die?
Thou banner! beautiful and grand,
Float thou forever o'er our land.

Flag of the stripes of fire!
Long as the bard his lofty lyre
Can strike, thou shalt inspire our song—
We'll sing thee 'round the hearth,
We'll sing thee on strange earth,
We'll sing thee when we forth
To battle go, with elation tongue!
Flag of the free and brave in blood,
For aye be thou the bless'd of God!

Flag of the bird of Jove!
Who left his home, the clouds above,
To point the hero's lightning path—
Around thee will we stand,
With glittering sword in hand,
And swear to guard the land
Which quell'd the British lion's wrath.
Flag of the West! be thou unfurled,
Till the last trumpet arouse the world!

Flag of two ocean shores!
Whose everlasting thunder roars
From deep to deep, in storm and foam—
Though with the sun's red set,
Thou sink'st to slumber, yet
With him in glory great
Thou risest and shall share his tomb!
Thou banner! beautiful and grand,
Float thou forever o'er our land!

A beautiful anthem was then sung with much power and expression, by the choir, eliciting a hearty burst of applause from the audience, after which Mr. Harris came forth, and spoke as follows:

A compact statement of what Spiritualism is, will be, perhaps, the most useful contribution that I can add to the intellectual wealth of the audience before me. I labor under the same difficulty that a man might who attempts to condense Homer into a verse, Solomon into a proverb, or the Bible into an aphorism. Spiritualism, as we define it, is twofold—subjective and objective. There is, first of all, under this subject of Spiritualism, an empire of interior principles, that realm of pure thought which pervades all minds from the ONE MIND, that broad domain from whence in all ages genius has come forth to do its mighty work, and poetry to cheer, and art to adorn, and religion to instruct the nations.

There is, secondly, an external territory, an immense realm for art-phenomena, language-phenomena, and sensible demonstrations of spirit in matter cognizable by all the senses, facts of the world of facts, and serving as the basis of a grand inductive philosophy whose rings and rounds of demonstration, like those of Jacob's ladder, are founded on the very surfaces of the natural sphere, and rise into the heavens.

When the disciples of John the Baptist asked of Jesus, "Art thou He that should come, or do we look for another?" the answer that he gave was an appeal to the senses. He pointed to the blind made to see, to the deaf raised, and replied: "Go and tell John what ye have seen and heard."

Thus we do to-night. Entering into no *a priori* argument we simply point to realities. The sylphs and gnomes of the Rosicrucian philosophy, the gay and airy idealities of mythic systems of the past, the stately generalities of the mere theorist who speculates of the universe he can not see—all these we set aside. The facts of Spiritualism are its best argument, and for the purpose of our present statement we classify them under seven heads.

We assert, first, that Spiritualism—the doctrine of man's intercourse with immortal intelligences—is true, because material concussions conveying intelligence reveal the intelligent agency of the departed. Much as Spirit-rappings, so styled, are spit upon by the dressmakers of literature who deal in the haberdashery of rhetoric, ideas thrilling of significance and epic strength have been and are communicated through Spirit-rappings. Style is nothing to the man after facts. The lost daughter is equally dear, whether she wear returning from her long captivity the adornments of fashion, or but the simple drapery of the Indian maid. It is the speaking eye, it is the beating heart, it is the love-fraught and love-tuned being, and not the drapery of the person, that we see. It is essentially vulgar, and bespeaks depraved taste, to judge the grandeur of a fact, of a principle, by its mode of expression. Spirit-telegraphing through explosive sounds comes to us in that same matter-of-fact, American way in which our iron-ribbed, oak-built steamers plow the Atlantic, and our prosaic railroads clasp with iron hands the virgin waist of the continent. They are dear to us from their very simplicity. Poets of coming ages, when the present has mellowed into the past, shall sing them, and find grander themes of poetry than we find in the landing of Pilgrims and the crossing of the Mayflower. To us especially they come as burning and potent facts. We listen to Spirit-rappings as we saw people listen at the office of the telegraph for news from the passengers of the Arctic. They did not ask to have the instruments spell out sentences in Johnsonian style. They asked, Is my mother or my daughter safe? and when the answer came through but a Yes, it was as if from the solid adamant the form of the loved one had stepped forth and said, "I live!"

Have we not loved ones gone out over a dimmer and a darker sea, whose beating waters gather about the world? Have not prophets of annihilation told us that the barque rich-freighted with our immortal hopes has struck the rock of oblivion and gone down beneath the icy billows of annihilation? "Ye shall wait and weep," they cry, "but never, never shall ye meet them more." And have not another class—the prophets of the flaming vortex and the everlasting fire—have they not told us that the barque that held them still floated, but drifted forever and forever on the sea whose very drops are fiery agonies, and

whose molten firmament rains down madness, till keel, and ribs, and deck, and cabin clasped the doomed ones in an iron shroud, and, streaming, sailed alive with endless flame blown by the furnace-breath of torture, bore them through the everlasting ages, burning yet unconsumed, dying yet never dead?

Well, now against this terrible fear of the departed, of annihilation on the one side and perdition on the other side, when a telegraphic wire runs out and connects us with that vast world, where they have gone, what do we ask? Poms of diction, Ciceronian eloquence, the swelling phrases with which ignorance covers up its eyeless sockets and masks its dead heart? No. I want to have my friends tell me first of all, if they can do it, if they are safe. What do I care for style? I don't go to that telegraph as a critic of words, an epicure of honeyed sentences, nor do you. As fathers and mothers, as husbands, and wives, and children we go there, and if that dear mother speaks, and that dear wife or child communicates, so they give me some proof that it is they, I don't ask them to give me Chapin's eloquence, nor call it "moonshine drizzle" if they don't. If they convince me in simple speech that I communicate with my kindred in the skies, it is enough.

It may not be very practical, some may say, this communion. It may not instruct me how to construct Fourierite phalansteries, to convert America to the tariff, to put down or build up banks, or to enable daily papers to tell beforehand about the storming of Sebastopol. But there is a nobler side to this practically than the bread-and-butter side. Ye great and splendid empires of the free and happy dead, ye fathers and ye mothers, ye sacred and endeared ones, that live forever in our hearts, ye deem it practical to comfort the broken-hearted, with sun-like shafts to slay the Python materiality, to span with arch of light the sea of desolation, to fill the atmosphere with voices chanting glory to God in the highest, peace on earth, and good-will to men.

There are probably three hundred thousand intelligent men in America who by absolute investigation, commencing as opponents of the rapping phenomena, now publicly assert that the phenomena are occasioned by departed Spirits. It will not do, with a body of credible witnesses embracing all classes in society, of this character and magnitude, to cry fraud. I can not of course attempt learnedly to explain the rationale of the fact. Time forbids. No more is the Christian minister obliged to explain how Christ healed the leper, stilled the sea, or talked with Spirits. We appeal, as Christ did in his reply to the disciples of John, to the facts. Hundreds of thousands of intelligent men and women, upon what seems to them absolute evidence, proclaim that they have communicated with their departed friends. I ask, as was asked of old, hath this thing been done in a corner? Overleaping the limits of our own continent, these manifestations are now occurring in all parts of the civilized world.

Who are the mediums for such manifestations? Gray-headed men and women, standing on the brink of eternity, and so through all this golden link of life, to infants unweaned, clergymen, editors, highest scientific authorities, jurists, physicians, merchants, mechanics, hunters of the forest, and sailors at the yard-arm.

Where have the rappings been heard? In the most crowded assemblies, and alone in the midnight chamber, at the birth of the infant and in the departure and burial of the dead. In circles of bankers in the New York Exchange, in the lagoons of the Pacific.

What has been said through the rappings? Millions of test answers to mental questions, laying bare heart-secrets, life-secrets, voices of recognized intelligence, and faithful lore, from the millions gone to the millions crying for some voice from out that silent sky. Ah! it is as if the mighty heart of all departed loved ones impulsed its deathless blood-drops, and dropped them in golden sounds upon the living earth.

2. The second method by which Spirits communicate is by temporary organizations of matter. A gentleman who is not identified with Spiritualism, but who is perhaps as clear-headed and keen an observer as our nation affords, has informed me that in a circle recently, five sheets of paper were placed upon the floor, and five pencils were at once seen writing on these sheets. Senator Simmons, of Rhode Island, informs us, that a Spirit, purporting to be his son, without the intervention of any visible agency, controlled a pencil, and gave a communication in the same manner. There are various localities in the country where this form of phenomena is continually occurring. Now, if we admit such facts, we admit the existence of a power that is able to grapple the pen and write out its own thought free from any apparent mortal agency. If we are to credit the testimony of, perhaps, a hundred thousand witnesses, the atoms of the atmosphere are condensed, and used by Spirits; by the use of which, as through a temporary organization, the disembodied intellect operates on objects in the material world.

Widely varying opinions must exist concerning the hidden laws whereby these phenomena are produced by Spirits; facts themselves, however, are too broad and current for dispute. If we admit that Spirits can, under suitable conditions, condense the elements of matter diffused in space, then is opened up the most important field for investigation that ever has dawned upon the world. So far from matter being an impenetrable wall between man on earth and man unfettered and immortal, it all becomes a fluent medium for the appearing and the operation of the departed. Now Spiritualism covers this broad domain. So far from intelligent Spiritualists being the dreamers of the age, they are engaged, with all their senses quickened, with all the intellectual powers energized, with all of the moral perceptions opened and illuminated, in solving the universal relations between mind and matter. If it is a great thing for Agassiz or Humboldt to disintegrate the strata of the planet and discover how the God of Ages worked myriads of ages past, though that knowledge is of the past; how much grander is it to discover the great formative powers that operate in the present; to ascertain, not alone how the fossils of antiquity had their origin, but actually to witness, as Spiritualists do now, the living forces of the universe performing their living work. I am glad to know, I am glad to recognize the shining of a divine idea in every crystal and every petrification; I sympathize with those who unsuave the mummied past; how then can I refuse to sympathize with that grander science that brings me face to face with super-sensuous realities, that shows me how disembodied Spirits can speak through external air, and make it vibrate on the tympanum—how they precipitate the constituents of the atmosphere, so as to form visible hands that I can see, and tangible hands that I can feel; nay, how much more shall my bosom thrill to that stupendous operation whereby my friends clothe themselves with electrical elements of light, and so descend to the natural plane of vision, as to reappear to my perception and radiate the sunshine of immortal love through the eyes upon the heart.

3. One of the most interesting of all philosophical experiments is that by which the human body under the influence of a galvanic current is made, though the Spirit has fled, to manifest once more the functions of vitality. It is startling to see the corpse rise as if the breath of life once more were in its nostrils. This, however, is but a trifling matter compared to another class of spiritual phenomena witnessed everywhere throughout our land. I refer now to those phenomena known as spiritual possessions. There are perhaps a hundred thousand mediums of different kinds. The eyelids close, the nerves relax, the pulse ceases almost to beat, a state deeper than sleep, deep as death and its great spiritual awaking, is induced upon the subject. Then that paralyzed form, quickened by an invisible fire, rises, the lips utter words that evidently are the productions of a mind distinct from the spirit inhabiting the organization. The phenomena of speaking mediumship are thus presented. You are all familiar with the fact, that a skillful biological operator can produce states by the operations of the mind upon persons of delicate nervous organization, in which the subject shall utter, not his own thought, but the ideas existing in the mind of the operator. No one disputes it. It seems, as if these biological discoveries had been permitted and ordered to prepare the world for the mental operations of risen Spirits.

4. The fourth class of phenomena, still more significant because more personal, may be styled intro-missions into the world of Spirits. When a man dies, he lays aside the external form; clothed upon with a garment of spiritual substance, he beholds tangible Spirit-creation. He sees according to state, the inhabitants of that immense abode; and could the spirit who has just left the body still retain possession of its lips to speak, or its hands to write, the wonders of that sublime apocalypse could be at once made manifest to the vision of the Spirit, and communicated to the mourners weeping round the rent body of its mortality. Now this thing is substantially effected through the phenomena alluded to. The spirit actually does become so far disconnected from the body as to see with Spirit-eyes, hear with Spirit-ears, and thrill with Spirit-touch to the harmonies of the world of Spirits—retains still, however, sufficient control of the organs of speech to indicate the nature of that absolute condition, that eternal life that animates us.

We assert, then, that we believe in modern Spiritualism—in the communication of Spirits with material things—because Spirits tangible prove their power to so control, under suitable conditions, the ultimate essences or refined substances of the natural world, as to assume temporary organizations, though apparently independent of the medium, and to give communications to us. One of the most interesting of all experiments is that produced by the galvanic battery, where the electrical current falls upon the dead form, and that form apparently revives for the moment, the eyes open, the form rises, the hands are moved. Still more interesting is that phenomenal manifestation of Spiritualism wherein invisible agencies operate upon the human living organizations, controlling the hands, controlling the persons, speaking through their lips in the voices of the departed, and suspending for the time the consciousness of the individual, and using the organization of the individual as a medium through which to communicate with men living in the body. This fact, I know, is denied, yet there is a method of proving it beyond all doubt. Not long since, the daughter of a distinguished jurist, who is now present, and who is a medium for Spiritual communication, without the possession on her part of any knowledge of the Greek language, was used as a medium through whom Gen. Bozzaris, brother of the celebrated Marco Bozzaris, and the President of the Greek Senate, communicated in his native language to a Greek gentleman from Athens, who, I think, is now in this city. I have the statement from the gentleman himself.

Facts of this kind are occurring all over the land. Young girls, little children, who know nothing whatever of any language but their own, are controlled by Spirits, and other languages are uttered through their organs. In this passive state (tones, accents, and communications are given, which friends in the body recognize as coming from friends who have gone before them to the Spirit-world. Now we are told that the Divine Spirit fell, in the past, upon the disciples gathered together upon the day of Pentecost, and they went out to speak to the nations gathered in Jerusalem—the Greeks, the Illyrians, the Romans, the Cappadocians—each in his own language. Here are the same phenomena, and even more than that, for we are not told that any test communications were then given from departed Greeks or Romans. But here, through the unconscious mediums, who never had a chance to learn those languages, these communications are given with such effect, that they convince the skeptical mind who hears them, and make him a believer in the genuineness of the phenomena. We have our bodies of scientific men: learnedly they discuss concerning the precise antiquity of a fossil oyster, or the age of some cypress root in the delta of the Mississippi. They gather together at the nation's expense in Washington, and publish learned disquisitions as to the cause of roosters crowing at a certain hour of the night! And oh! will not the coming age ridicule our pseudo-scientific men for this? And yet, when Spirits speak through mediums in the grand classical tongues of the past—when the Greek, the Latin, and Chaldaic, and Persian, as well as the modern dialects, roll out from children's tongues, they lay the papers, not on the table, nor under the table, but they trample them under their feet, as the ancient Jews trampled on the wisdom of the Just One of Nazareth. Yes, learnedly they speculate as to the primal forces that first organized lichens, that first clothed the gray granite with incipient vegetation; and when, from the great world of causes, actual and tangible, spiritual and natural organizations are made, and seen, and felt, and the departed, through them, become visible to the senses, they call these phenomena unworthy of investigation! And when one, or a score, or a hundred, more candid than the rest, investigate and come out and tell us what they have seen, they are ostracized, called to order, can not speak, are hissed and choked down. And so truth goes begging in the street, while falsehood sits in a chair of purple in the Smithsonian Institute, established for the diffusion of useful knowledge among men.

There is one little argument which will illustrate the spirit in which these manifestations are met among another class of men, whom we have esteemed worthy of all honor, and whom we have clothed with authority, for whom we have built temples grander than this, that they may reveal truths new as well as old. I refer to the clergy. These manifestations broke out in Connecticut, in the family of a learned divine. They amused themselves with them, and, with most of their friends, ridiculed them, until a serious lover of truth—a friend of the family—urged them to form a circle, which they did; and

through the mediums of the family of this divine, the Spirits communicated, and gave them test-answers, demonstrating the identity of the Spirits communicating, which amounted to a satisfaction. The family of the divine, after this friend received his communications, asked for something from the Spirits. They spelled out one word—a significant word—and that word was "Mockery, Mockery." And I ask if these manifestations have not been mocked at? crucified as between two thieves? if the finger of scorn has not been pointed at them by the very men claiming to be the leaders of public opinion? if the cry has not gone out: "If thou be true, save thyself, and come down from this cross?"

I am admonished to brevity; and pardon me if I leave several points untouched, and I will pass on and call your attention to another head, under which we may class the spiritual phenomena of the present day. To those of you who believe in immortality—that when a man leaves the body he enters the Spirit-world—that if the spirit could still hold the corpse-like hand, and speak through those cold, pallid lips, he could tell us what he sees in that great dawning vision—I would say that tens of thousands of intelligent and virtuous citizens—not infidels, but members of all the churches in the land—pass, at the present time, into states in which, retaining their connection with the body to a certain extent, so as to use the hands to write and the lips to speak, yet are so far free from it as to behold the wonders and beauties of the heavens, and communicate what they see. We are told that in the ancient times certain of the disciples of Jesus passed into the same condition, saw the Spirits, talked with them, and came back and told what they saw. If we believe these facts, therefore, upon the evidence of the dead, we are called upon to believe in corresponding facts upon the evidence of the living. Believers in immortality—believers in the Bible as the Word of God—believers in the great spiritual facts of the New Testament—believers in the great truth that God never contradicts himself—believers in the great fact that the God of the departed is the God of the living—believers in the great prophecy that man shall be delivered from the grossness of materiality, and hold communion with the skies—believers in the great truth of ministering Spirits—I ask, if according to the postulates of your own faith, you are not bound to believe in the corresponding facts upon the testimony of good and just men at the present day?

Spirits prove themselves to be Spirits—prove that they actually do communicate at the present day, not alone by answering, under suitable conditions, thousands of questions covering all the facts of their past life, but also by lifting human bodies, and carrying them through the air. Christians, you believe upon the evidence of the New Testament, that Philip was translated from one locality to another. If you believe that, I call upon you to believe the corresponding facts of the present day upon the evidence of just men and Christian men—men of thought and judgment—men who say that the senses are reliable in conjunction with the reason in determining facts as evidences. You who have been accustomed to try evidence and weigh testimony—I ask, if you believe in the evidence of the senses on one point, are we not bound to believe the evidence of the senses on another? If we believe the evidence of our senses when we clasp the hands of our friends, are we not bound, on the evidence of the senses—when they are appealed to, and the facts are given—to believe that we clasp the hands of Spirits? We who believe on intellectual evidence, that the spirits of our friends living in mortal bodies do communicate, are we not bound, when an equal weight of testimony is given, to believe that the departed speak as well as the living?

A few words more and I have done. It is admitted by the clearest intellects and the highest philosophers of all times, that man does not originate ideas, but that they flow down in an orderly influx from ministering Spirits—from the skies—from God. Now, as believers in Spiritualism, we stand subjectively on the same platform stood on by Plato, Anaxagoras, or, in modern times, by Coleridge, Kant, Cousin, and by our highest universities, adding to the simple order, method and precision, and finding in external, objective phenomena of correspondences, the evidences of the genuineness of an external faith. Grand and solemn thought! that as by the body we are connected to the earth, so by the mind, we are connected with the skies; as by the sensuous understanding we take cognizance of the world and the outward forms, so by the pure reason we take cognizance of eternal and immortal principles. As we are taught through the senses of the body by Nature, so we are taught through the senses of the Spirit by that world of higher and everlasting Nature that unfolds itself throughout these great immensities of everlasting life. Sublime and everlasting thought! grand, magnificent idea! Not alone are we surrounded by mortal agencies to minister to every worldly want, but by everlasting forms, the embodiments of pure intelligence, immortal sanctuaries of the Father's love! On this platform we stand, using all of our senses to investigate, using the highest intellectual faculties to discriminate, and the highest moral senses and perceptions as the ultimate arbiters, the official judge. Because all our senses, all our intellectual powers, all our moral sentiments are convinced; because we have the evidence of the natural and spiritual planes—evidence harmonizing with all the facts of the Scriptures; harmonizing with all the inductions of the idealist; because we have truths that commend themselves when tried by the most rigid Baconian formula; because we have heard our friends talk, have felt their hands, have seen their faces, have been inspired by their thrilling touch; because, in hours of darkness and sin, we have been comforted and instructed by their divine counsels and sweet and holy communications; because they have taught us to relieve the distressed, to restrain the appetites and subjugate the passions, to unfold the intellect; to own no man master, to be free in the glorious liberty of Divine Love and Wisdom; because they have made us better Christians, better patriots, and better Americans; because they have freed us measurably from the bondage of materiality; because they have brought us into face-to-face communion with the hierarchy of the open heavens; because they have fulfilled the promises of Christianity; because they have rolled back the dark wave of materiality; because they have wrapped the earth with the mantle of spotless charity; because of all this we are willing to labor, to suffer reproach because we believe that God, and our reason, and our affection, and our consciousness are true; because we believe in the sublime verities of the Christian faith, the faith recognizing the presence of ministering angels, watching over and ministering unto the heirs of a pure and divine salvation.

At this stage of the proceedings Mr. Brittan again came forward and said: "It devolves on me to announce to this assembly, that our Reverend Friend is about to leave us for the South, to be absent some months. For several years he has devoted his physical and mental energies to the proclamation and defense of the truths of Spiritualism,

at the sacrifice of his temporal interests, and his friends have sought this occasion to testify their high appreciation of his earnest and efficient labors in behalf of a great but hitherto unpopular truth."

The speaker then announced that the choir would perform a select piece while a collection was being taken up for the benefit of Mr. Harris, after which the concluding address would be given by Judge Edmonds.

JOHN W. EDMONDS, formerly one of the Judges of the Supreme Court, came forward and said: It is with feelings of repugnance that I can not account for or describe, that I rise now to address you upon this occasion. Four years have now rolled over my head since I became an investigator upon the subject to which your attention has this evening been called. Nearly two years have passed away since I became a firm believer in its facts and philosophy, and yet I have never, until now, addressed an assemblage of my fellow-citizens in this place upon this subject. In other parts of the United States—beginning at the East, and ending with the Mississippi—I have availed myself of the opportunity of speaking to many who were strangers to me; but never until now have I risen among those who have known me from my youth, and attempted to say aught upon this subject; and I can scarcely account for the repugnance I now feel. I entered upon its investigations at a time when to believe its truth was to me a treasure infinitely beyond aught that earth could confer. I pursued it earnestly, zealously, and I became a believer, not because I will it, for it was not long after my boyhood passed away before I was taught the important lesson that belief was not a matter of volition. But I was not desirous to thrust my opinions on others, and I pursued my inquiries, therefore, and imbibed my belief, quietly, unobtrusively, and as I hoped, unheeded. But to my surprise I found that in this country, boasting of its freedom, I was not permitted to do it. I was not free to pursue the truth. I found my opinions thrust before the world, and I was arraigned for entertaining such religious faith as my conscience dictated. My deepest and most cherished feelings were torn with ruthless fingers, when I saw fit to exercise my birth-right as an American in seeking for the truth; and even the innocent and unoffending members of my family have recently been held up before the public as the subject of an indecent wager. Therefore, perhaps, it is that I feel this shrinking on this occasion, so that were I to consult my own emotions alone, I should not now stand before you. I have, however, yielded rather to a sense of duty, and to the solicitations of others. While, on the one hand, I acknowledge no submission to popular clamor; while I can not bow in obedience to the conventionalities of society that would trammel my freedom; while I acknowledge no vassalage to the fell spirit of sectarianism, and claim the right to stand up in the supremacy of my reason, bowing to no authority save the source whence I derive it, on the other hand, I acknowledge the duty I owe to those who have imbibed and entertain the same faith that I have, and who say to me I have no right to be so selfish as to close my lips when I can be of service to so great a cause. Therefore I yield my own feelings, and stand before you on this occasion. But I stop not now to endeavor to demonstrate to you the reality of intercourse between us and the Spirits of the departed. Such is not my purpose. How vain, how futile would it be for me to attempt it! how idle and presumptuous the task when God himself has planted the testimony in your midst, making it spring up at your own firesides, in every hamlet throughout the land, and in almost every habitation! But I come merely that I may say to you what it is that we who have investigated think we have discovered in relation to this mighty subject, and in the hope that many who have not yet investigated may now be induced, by the results of our labors, to begin their investigations. There is much to learn. Even the most forward among us have learned little of that which is so freely proffered to us. The harvest is immense—the field is great—laborers are wanted for the work. Many minds are needed to investigate. Many difficulties are yet to be overcome. We have to contend with prejudices of early education—the violence of religious dogmas—the active hostility of fear—against the most unhappy and palpable ignorance of the subject, not merely of the world at large, but even among ourselves. We have to contend with our own fanaticism; for I assure you, from my own experience and observation, that the fascination of this intercourse is so great, that its tendency is to lead the mind away from its proper judgment, and instill a spirit of fanaticism most revolting to the calm and natural mind. We have also to contend against the proclivities of the age to build theories. Theory after theory is built in our ignorance, and we forget that all truth is slow in its progress with mankind; and the more important and vast the truth, the more difficult it is for the human mind to comprehend and theorize upon. How many thousand years passed away before one truth was acknowledged, while mankind were building theories in regard to our planetary system! How often were well-established facts thrown aside, in order to sustain the theory that the earth was the center of the universe! At length facts enough were adduced to give the true philosophy to mankind. And we ask now, in reference to this great subject, such aid in its investigation that we may obtain facts enough upon which we can safely rest, and whence we may draw a conclusion acceptable to the understanding. It is no matter in what form that investigation may be prosecuted—whether at the table with its quiet rappings, or in the higher walks of spiritual investigation—be it in what form it may, it is the number of minds we wish to enlist in this matter. [The planetary discoveries made by thousands of telescopes were here alluded to as an illustration of this principle.] We ask that intelligent minds of this country and of Christendom shall devote to this subject also the same attention, that out of this wide-spread investigation truth may come. There are many questions in reference to this whole subject of Spiritualism that the very best informed can not answer. We can not say what it is that produces the raps; we can not say what it is that causes the table to move; but we may know what it is infinitely more important—that through these raps and this motion there is an intelligence which speaks to us that we can understand, and we may learn to make a practical and advantageous use of it. So we may not know what it is that causes a blade of grass to grow, but we know what use to make of it when it is grown. When Franklin made his discoveries in electricity, the theories he built were untenable enough, but the facts were well established, and he was wise enough to make a practical use of them. Mankind have for years enjoyed the benefit of those facts, without ever yet understanding the cause. Nay, they have gone, by further investigations, increasing their store of facts, while they are yet far from being able to understand why they are. So it is with Spiritualism. There are many things we can not understand; yet we may know the reality, and make a practical use of it. What we ask is, that practical and intelligent minds should do as we have done—make a practical

application of the knowledge of the fact that stands before us. But many ask, what is the use—what benefit can possibly flow from it? With us, my friends, it is not the gratification of an idle curiosity—it is not to pander to a diseased appetite for the marvelous—it is something beyond that.

We believe that there is to be found in it much to improve the condition of man, both here and hereafter; much to enlarge our knowledge of ourselves and of all of creation around us.

As to this life, we learn how intimate is the intercourse with the spirits of the departed, how far more universal and pervading the whole course of our existence here, than we have ever yet been taught or conceived to be possible.

All mankind, in all ages, among the savage and the civilized, have in some form or other believed in its existence; all religions have recognized it, and history, both sacred and profane, is fraught with it. From Hagar in the wilderness to Peter in his prison—from Abraham offering up his only son, to John in the Revelations bowing down before him who was yet but one of his brethren—the Scriptures are full of it. Socrates was attended by his familiar demon; Luther cried out against the approaches of the darker spirits. The Quakers and the Methodists alike experienced it in the early periods of their separation. The witchcraft of the seventeenth century was attended by similar manifestations; the traditions of the Romish Church have ever taught it; the traditions of our own day, as recorded in the ephemeral publications of the day, tell of it; and in the inspiration universally acknowledged, whether in painter, poet, or orator, it is still recognized, as it ever has been.

Perceiving, then, in all ages a power in or connected with man, whose existence can not be denied, what are we to do? Remain like the ages which have passed, in ignorance of it; or, in the true spirit of our own age, inquire what it is, and what it may achieve?

The opportunity of solving this question is now proffered to us. Mankind are better prepared for it than they have ever been. Our progress in the last half century, in our physical development, in the arts and sciences, in literature, and in freedom, has shown how wide-spread and how wise has been the preparation for the advent of this new and most momentous truth. And the opportunity now afforded for the investigation far surpasses any ever before offered to man; for the evidence now comes addressed to our senses, and not as formerly, merely to abstract reasoning; not through one person alone, or in some single locality, but through vast numbers, and scattered over the whole face of the earth, and in every conceivable form, thus offering itself to all varieties of mind, whether skeptical or credulous, sensuous or refined.

Now the question we desire to propound is, How shall we meet this new era? Shall we, like the ignorant school-boy, become angry when taught the revolution of the earth, and stoutly deny it, because "we should all fall off," or like Galileo, seek to know the immortal truth, and proclaim it to our fellow-men, even at the hazard of reproach and persecution?

Many, however, will yet ask, But why investigate? Of what use will it be? I will not pause at the obvious answer, that no advance in knowledge can be useless to us; but I will say, as the result of our inquiries, that many things now enshrouded in mystery will be made plain to us. Our own nature will be made better known to us, and the connection between the soul and the body, and the point where the animal mind ends, and the immortal one begins. We may learn that the power of communing with the departed is a faculty of our nature, like many others, capable of cultivation and of great advancement by proper training; and that when cultivated, it is capable of unfolding the thoughts of our hearts to others, and theirs to us; of banishing from us all superstition and dread of the supernatural; enabling us to direct and contrive inspiration; to keep far from us the influence of evil, by unfolding to us its presence, and to draw near us the influence of good, by teaching us how to invoke it.

Already has it done its work in reclaiming the erring, in arresting the suicide, in reforming the drunkard, in reclaiming the thief, in withdrawing the distiller from his destructive task, in stripping trade of its tricks, in teaching the selfish to do good, in comforting the mourner, in teaching all to mingle with the world, and each to perform his whole duty to his fellow, and in instructing us that the purpose of government is not to augment wealth, but to advance us intellectually, and that office is not the spoils of a sacked city, but a position devised for the promotion of the happiness of all.

This is what we believe Spiritualism will do for us temporally, and we may confidently ask those who malign our faith to point to any of its teachings that are inconsistent with it. Fools and fanatics may, perchance, be found to teach otherwise, as the serpent may draw his poison from the same flower whence the bee imbibes its honey, but the nature of the plant remains the same.

In reference to the future, it teaches us what death is, and robs it of its terrors; it demonstrates our immortality by evidence addressed to the senses; it overthrows infidelity; it teaches us what is the law by which that immortality may be made happy, and by unfolding to us the realities of the future life, furnishes the incentive, so long wanting, to obey that law.

This is what we suppose Spiritualism has done for us. And we ask that, as Spiritualism is sanctioned by Scripture and by history, why not pursue it—why not cherish it—why not investigate it? And may we not ask, if some say that it is the work of Spirits of evil, by what ear-marks are we to know the Spirits of good? The progress of Spiritualism has not been arrested by opposition or persecution. It is yet destined to roll over the land, gathering strength at every fireside, and enriching the land, and bearing us on to a country where we may stand hand-in-hand as one great brotherhood of freemen, worshipping one God, banishing from our midst the fell spirit of sectarianism, which has so long armed man against his fellow.

A benediction was then pronounced by Mr. Harris. The audience listened to these exercises throughout with the profoundest attention, and with every other possible demonstration of the deepest interest in the subject-matter of the discussions. When the benediction was pronounced, they retired in the most perfect order, and their actions and expressions afforded every indication that the deepest and most favorable impression had been made upon their minds and hearts.

EXTRA EDITION.—Deeming the report of the proceedings at the Tabernacle on Friday evening of last week, important for general circulation, we have printed an extra number of copies of the present issue, and are prepared to supply orders for the same. This week's number will be mailed to any one whose address may be forwarded to us, the same being accompanied by the price of the sheet, which is five cents per single copy.

DIGEST OF CORRESPONDENCE.

A "MANIFESTATION" IN TOWANDA, PA.—MR. SREPIEN POWELL, of Towanda, Bradford Co., Pa., writes us that the attention of inquiring minds in that place was primarily directed to Spiritualism by the circulation of literature treating on the subject, since which time the spirit of investigation has been active among some of the most reputable citizens of the place. As a specimen of the spiritual tests which their inquiries have called forth, our correspondent relates that at a circle at which Col. B., a skeptic, was present as a visitor, the hand of Miss B., the medium, was influenced and wrote the name of the deceased brother of Col. B. The Spirit was requested to identify himself by some unmistakable sign, when the medium commenced examining the head of Col. B., in allusion to the deep interest which his brother had taken in phrenological science. In answer to the further demand of Col. B. for an allusion, by his purported Spirit-brother, to some circumstance known only to the brother and himself, the medium was impelled to take the pencil and sketch the bank of a river, and a tree growing upon it, overhung with dark clouds, from which she drew a zig-zag line representing a stroke of lightning directed upon the tree. Col. B. at first was at a loss to know what it referred to, until the medium wrote, "Don't you remember the thunder storm?" He then remembered that being at one time on a fishing excursion with his brother, a thunder storm came up, and they each took to a separate tree, when the one under which he stood was struck by lightning, and he was thrown twenty feet, but without receiving any serious injury. No one present knew of this circumstance except Col. B., and he declared that it was not in his mind at the time.

Our correspondent sends us a specimen of Spirit "short-hand," with the request that we should submit it to a certain medium for interpretation; but we have so many applications for the interpretation of similar hieroglyphs, that we fear it will be impossible to gratify him in this particular.

VOICE FROM MICHIGAN.—MR. DEMAS HINK, of Cannon, Kent County, Michigan, writes us of the state of Spiritualism and anti-Spiritualism in that place. There are several speaking mediums, of various degrees of intelligence and reliability in the neighborhood, and the general tendency of the phenomena and their teachings has been salutary, improving the morals of those who believe, though some are disposed to trifle with the subject. Our correspondent adds: "We have also some healing mediums who have been somewhat successful, and performed some excellent cures. A Mr. Tuttle, a few miles distant, having suffered for years with epileptic fits, applied to a Mr. Horton, a man ignorant of medicines, who prescribed for him, and the result is, he has not had a fit since." The house of Mr. Horton has since been thronged with applicants for the benefit of his healing powers. A Mr. Tomlinson is also impressed to heal by the laying on of hands.

Alarmed at the spread of the heresy, a Baptist clergyman in the place lately undertook to put it down by Scripture arguments. Our correspondent was present and was invited to reply, which he did in such a manner as to turn the Scripture argument the other way, and to cause many to look favorably on the subject, instituting more impartial inquiries in favor of the truth of its claims.

The Spirit-poetry sent by our correspondent appears to have been intended principally for the use of those who received it.

AFFAIRS IN ATHENS CO., OHIO.—We have been shown a letter written by Jonathan Koons, of Milfield, Athens Co., Ohio, to a friend in this city, from which we learn that an unusual excitement has existed in that neighborhood lately, mainly on account of a course of lectures delivered by J. Brice, of New Orleans. Some of the most distinguished men in Athens have taken hold of the Spiritual philosophy, and a Committee was appointed from among their number to visit the Spirit-rooms of Mr. Koons, and other circles, for the purpose of bringing the matter to a thorough investigation. The result of their inquiries is not stated, but may be reasonably conjectured.

FACTS AND REMARKS.

SPIRITUAL FORMS DETERMINED.—Many experiments have been made for the purpose of testing the question whether spiritual forms and appearances may be transferred to a daguerreotype plate; but these, we believe, have been uniformly unsuccessful, with the exception of a case which has just been communicated to the writer, in a private letter, by an esteemed friend in New Orleans. The essential facts of this case we condense, by permission, from our friend's letter, as follows: Mr. H., a daguerreotypist and medium, attempted, on the 8th inst., to take the picture of his infant son, two months old, as it lay in the lap of its grandmother. Two impressions were obtained which, though good pictures, were not in all respects satisfactory. "At the third sitting," says my friend who was personally present, "a beautiful picture was obtained, but strange to relate, from the top of the picture streamed, from a point somewhat resembling a cloud, a broad ray of light, descending on the infant's shoulder, and there losing itself. The ray of light, as seen in the daguerreotype, is broad and massive, presenting the appearance of a ray of sunlight streaming through a hole or opening."

When closely observed it presents the appearance of transparency, and in the daguerreotype presents just the appearance which a skillful artist would give, who should attempt to represent on canvas the descent of influx so that the external eye might perceive it. Moreover, the ray in the daguerreotype is a most perfect illustration of a stream of interior influx, as we whose interiors have been opened see it in spirit. No previous picture presented any thing of the kind, and our most careful examination of surrounding objects could not assign even a plausible reason for the effect produced. My friend adds that there was a strong spiritual influence felt at the time the picture was taken, and the spirits told Mr. H. that the ray of light was a representation of spiritual influx. It will be observed that this result was produced without any special mechanical contrivance on the part of the operator, and when the latter was not anticipating it; which fact seems to attribute it altogether to the power and ingenuity of the invisible intelligence.

Since the above was written, a copy of the picture referred to has been received at this office. It agrees in all respects with the description given of it above, and we have no doubt it is a veritable spiritual production.

A WRATH.—A female friend, who is not a Spiritualist, recently related to us the following: A few years ago, while residing in the eastern part of the city of New York, she called, one day, on a friend who resided several blocks distant. While there her husband suddenly appeared to her, standing in one corner of the room, and looking intently upon her. She approached him, and exclaimed, "Why, John!" when he receded, and suddenly disappeared through the door. She had left her husband at home but a short time before, in his usual health, though he had been for several years seriously afflicted with an organic disease of the heart. When she saw his apparition as above described, she exclaimed, "John is dead!" and immediately went home and found that he had died, as nearly as could be ascertained, at the very moment she had seen his figure at her friend's house. The very fact that the lady was absent from home, is conclusive proof that she did not expect her husband's death at that hour.

ANOTHER WRATH.—A Mr. P., of this city, a gentleman of entire veracity, who is not a Spiritualist, recently related to the writer, that while residing in Boston, several years ago, he went into a store in Washington-street, one morning quite early, and found the clerk, with whom he was intimately acquainted, wearing an unusually gloomy expression of countenance. Mr. P. asked him what made him look so sad. "When I tell you of what has occurred," said he, "you may think I have reason to feel sad. It is my custom to sleep in an upper room in this same building; last night, as the clock was striking twelve, and as the clear moonbeams were shining brightly into the window, my old friend, B., came into my room and looked upon me. I was entirely awake at the time, and saw him distinctly. I rose quickly from my bed and went toward him, but as I tried to approach he receded and vanished. I am sure, from this appearance, that he is dead, and that's what makes me feel and look so sad." My informant tried to laugh off this story as an idle dream, but the clerk insisted upon its reality as an indication of his friend's death. While they were yet talking about it, a messenger entered the store with information to the clerk that Mr. B. had died the night previous at precisely twelve o'clock—the moment when the apparition was seen in the store! The clerk had not previously had any reason to expect his friend's death at that time; and the concurrence of the precise hour and minute made the test a very convincing one.

Original Communications.

LINES.

IN ANSWER TO "I'D HAVE THEE THINK OF ME."
Our readers will doubtless remember that some weeks since we published an exquisite poem entitled, "I'd Have Thee Think of Me," by Mrs. Hart, of Providence, R. I. A sister Spirit has responded in a beautiful and appropriate manner, in the subjoined original lines, by Mrs. E. N. Gladding, also of Providence.—Ed.

Thy prayer is granted, my beloved,
For we do think of thee;
As one whose heart of hearts is far
From life's vain revelry!
A "Spirit" pure whose veil of light
Enables us to trace
The guileless workings of the heart,
Through thy transparent face!

We think of thee as of a "star"
To linger on life's way—
Nightly to beckon from afar,
And usher in the day!
Our evening and our morning star,
Oh, doubly blest art thou—
To gild the darkened hours with hope,
And gem the morning's brow.

We think of thee as of a "flower"
With perfume rich and rare—
A hidden mystery within,
The outward form so fair,
Whose soft-veined leaves, though crushed to earth,
Send up an incense pure—
Filling love's chalice with thoughts
Forever to endure.

We think of thee as of that "bird"
Whose music sweet and wild
Is poured forth in the "solemn night,"
To ears all undefiled.
Sing on thy nightingale, sing on!
Nor deem thy warblings vain—
They fall upon the thirsty soul
As falls the summer rain!

We think of thee "apart, alone,"
At twilight's holy hour—
As some pure seraph gazing o'er
God's wondrous works and power!
Encircled in those "golden clouds"
To "melt" like them away—
Yet promising a new return,
A sunset's passing stay!

We think of thee as of a "dream"—
A "shadowy" dream, "yet bright!"—
"Haunting" with "beauty's" witching spells
The darkness and the light!
Causing our hearts to bless His name,
Who gave us one to share
Our "daily paths"—with power to make
Our "lives seem still more fair."

Thus do we think of thee, beloved;
With "earth's bright things" we blend
Thine image in our heart of hearts,
And to their glory lend!
We ask no other love wherewith
To bind our souls to thine.
Sweet sister Spirit soar thou on—
Thy mission is divine!

E. N. G.

A SPIRIT OF THE DARK AGES.

The following paragraph is said to be an extract from the *Chronicle of Florence of Worcester*, a book recently published in England:

"In the year of our Lord 1278 an evil Spirit caused great alarm at a village called Trontville, in the district of Rouen, by audibly rapping with hammers on the walls and doors. He spoke with a human voice, although he was never visible, and his name, he said, was William Ardent. He frequented the house of a certain worthy man, to whom he did much mischief, as well as to his wife and family; and the sign of the cross and the sprinkling of holy water failed to drive him away. Moreover, when the priests conjured him in the name of the Lord to quit the place, he answered: 'I shall not depart; nay, more, if I please, I shall kill you all. The cross I know well enough, and as for your holy water, I have no fear of that.' This Spirit haunted the manor and mansion of the persons just mentioned, from the Feast of All Saints (1st November) until after the Purification (2d February), uttering many lascivious and scoffing speeches."

MISS JAY'S LECTURES.—Miss Emma Frances Jay lectured again last Sunday at the Melodeon, which was doubtless thronged, as it has been on previous occasions, when she has addressed the Boston public.

Miss Jay is expected to speak in Dodworth's Academy Hall on next Sunday, morning and evening, at the usual hours. She invariably speaks in the trance state, and discusses the most difficult questions in ethics, theology, and religion, in a profound and graceful manner. Those who have not listened to her calm, cogent, and eloquent appeals, should not fail to embrace this opportunity. The seats are all free at Dodworth's, but the reader is desired to remember that a collection will be taken up at the close of each service, for the benefit of the lecturer.

DISCUSSION IN THE BROADWAY TABERNACLE.—All the preliminaries having been mutually arranged, Dr. B. Brown Williams and Rev. U. Clark are to commence a discussion on Spiritualism in the Tabernacle on Monday evening, the 26th inst., to continue on the evenings of the 28th, March 2d, 5th, 7th, and 9th.

The lecture announced for last Wednesday evening, at the Brooklyn Institute, was postponed, on account of the extreme inclemency of the weather, until Wednesday evening of this week, 21st inst., when the Editor of the *TELEGRAPH* will reply to the Popular Objections to Modern Spiritualism.

SPECIAL NOTICE.—Rev. T. L. Harris may be addressed, during the month of March, at Mobile, Ala. Friends in the Southern and Southwestern States desirous to hear him, can have an opportunity by addressing him as above, and making satisfactory arrangements.

MR. CHARLES PARTRIDGE, of this paper, lectured in Springfield, Mass., last Sunday, afternoon and evening, to crowded audiences, who listened with great attention. Spiritualism in that town is in an exceedingly flourishing condition.

